

## **A GUIDE TO THE TERMS OF HADITH**

(For Beginners)

By

*Moin Khan*

### **Introduction:-**

الحمد لله رب العالمين وصلوة واسلام علي رسوله الامين اما بعد

This is an Introductory notes on the terms of Usool ul Hadith which I have prepared for **MAKTABA As SUNNAH DALIPORA**. Inshallah it will be helpful to all those Students who are new to Usool ul Hadith.

I have not discussed terms at vast rather I have only placed definitions of most popular terms in Usool ul Hadith. Also I have mentioned only technical meanings of the terms not linguistic in order to concise this booklet. To get the linguistic meanings of the terms please visit **www.moinkhan.webnode.com**.

For further readings you can go through these books:-

- 1). Muqadama Ibn Salah.
- 2). Ikhtisaar Uloom ul Hadith by Hafidh Ibn Katheer ad Damashqi.
- 3). Nakbatul Fikr of Hafidh ibn Hajar and many more....

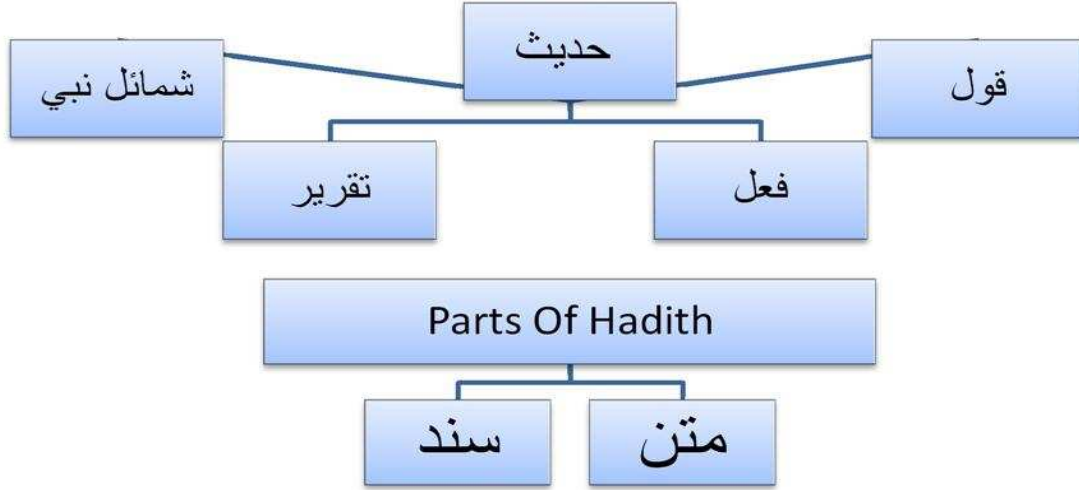
**Remember me in your Duas**

By

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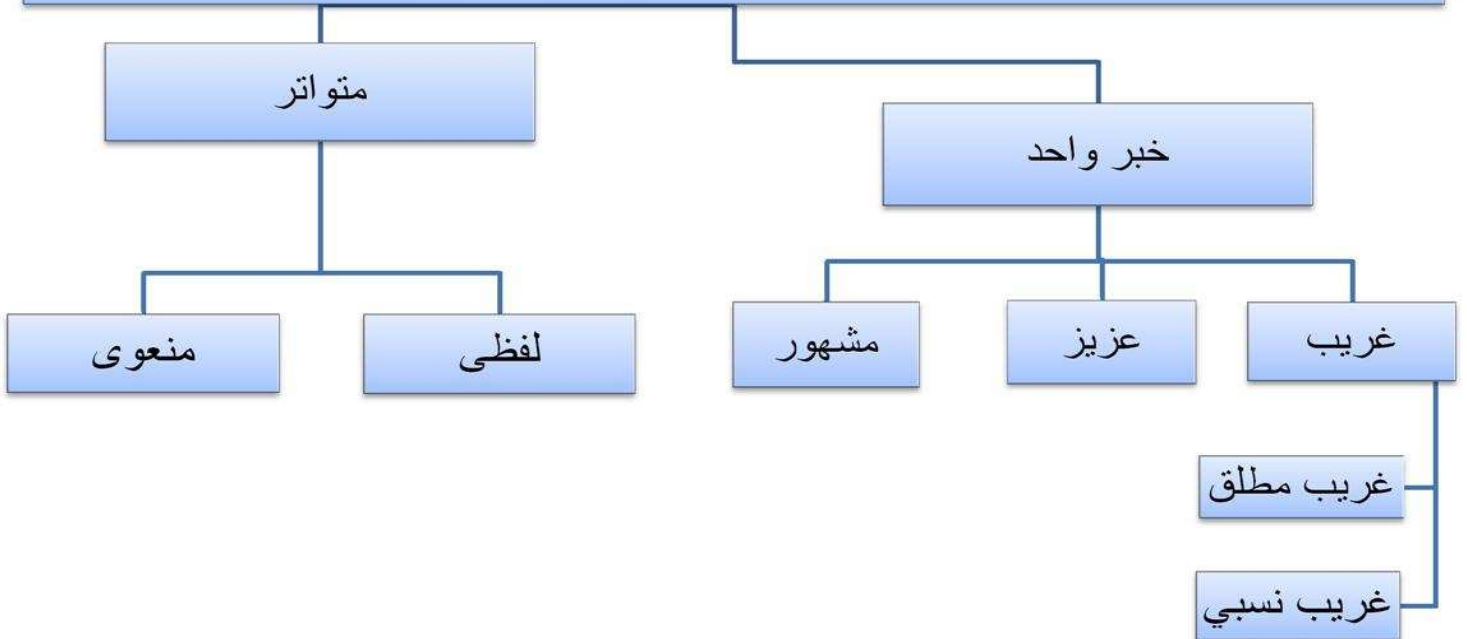
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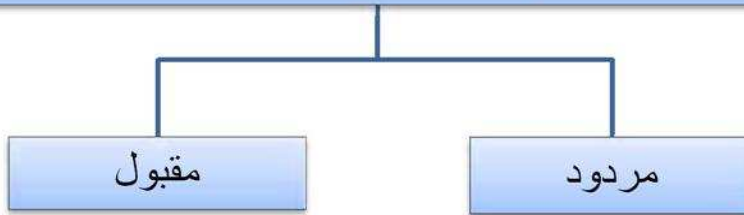
### Types Of Ahadith According to Attribution



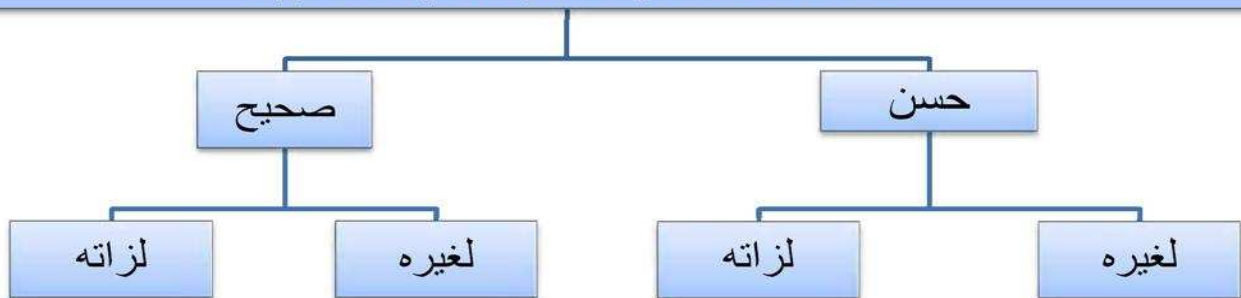
### Types of Ahadith According to the Number of Narrators



## Types of Ahadith according to Acceptance or Rejection



## Types of (مقبُول) Accepted Ahadith



## Types and Grades of Sound Ahadith



## Types of Mardud (Rejected) Aahdith due to Interrupted (Munqati) Chain



## Types of Mardud Ahadith according to lack of integrity of Narrators



## Types of Rejected Ahadith according to inaccuracy of narrator



## Types of Rejected Ahadith due to narrator being Unknown



- ❖ **Hadith (الْحَدِيثُ):** - Whatever comes to us from Prophet (صلي الله عليه وسلم) through narrators is called a Hadith.

### **Basic Kinds of Hadith:-**

- ✓ **Quwli:-** It is the Sayings of the Prophet (صلي الله عليه وسلم).
  - ✓ **Fa'ali:-** It is the Doings of the Prophet (صلي الله عليه وسلم).
  - ✓ **Taqreer:-** It is the Tacit Approvals of the Prophet (صلي الله عليه وسلم).
  - ✓ **Shamail:-** It is the Physical Characteristics of the Prophet (صلي الله عليه وسلم).
- ❖ **Asr (الأثر):-** There are two popular sayings about Asr:-
    - i). It is the same as “al-Hadith”, and
    - ii). Sayings and actions attributed to the Companions and *Taabi'een*
  - ❖ **Khabar (الْخَبَرُ):-** There are three sayings :
    - i) It is the same as “al-Hadith”
    - ii) That which is related from other than the Prophet (صلي الله عليه وسلم), and
    - iii) That related from the Prophet (صلي الله عليه وسلم) or other than Him

### **Parts of Hadith:-**

Hadith is made of two parts namely:-

- **Sanad (السَّنَد):-** Chain of Narrators [it is the way by text of Hadith is reached]. Chain of Narrators contain names of those people who narrate Hadith.

### **Importance of Sanad:-**

*Imam Ibn al-Mubarak* said:-

**“THE ISNAAD IS FROM THE RELIGION. WERE IT NOT FOR THE ISNAAD ANYONE COULD SAY ANYTHING HE WISHED.”**

[Related by Imaam Muslim in the introduction *Saheeh Muslim : Wa Sanadhu Sahih*]

By this statement we come to know that without *Isnaad* there is nothing in anyone’s statement if there is no *Isnaad*

{NOTE:- there are many people today who attribute different sayings to different people without any *Isnaad*. This practice is mostly seen in the Social Networking websites. This type of Practice is highly

condemnable and should be stopped because it is the cause of spreading of weak *Ahadith*.)

There is lot to discuss about the Importance of *Isnad* but it will be lengthy to discuss here.

- **Matn (الْمَتْن):**- Text or Body of the Hadith [It is the text which starts after chain of narrators finishes]. It is that part of Hadith which contains sayings, doings, approvals and physical characteristics.
- ❖ **Types Of Ahadith According to Attribution (Nisbah):**
  - \* **Qudsi (الْحَدِيثُ الْقُدْسِيُّ):**- Words of Allah Narrated by Prophet (صلي الله عليه وسلم) through narrators and is not found in Quran.
  - \* **Marfu (الْمَرْفُوع):**- An utterance, deed or tacit Approval ascribed to Prophet (صلي الله عليه وسلم).
  - \* **Mawqoof (الْمَوْقُوف):**- An utterance, deed or tacit Approval ascribed to a Companion of Prophet (صلي الله عليه وسلم) (*Sahaba*).
  - \* **Maqtu' (الْمَقْطُوع):**- An utterance or deed ascribed to *Tabai'i* (Successors of Sahaba) or *Tabi' Tabai'i* (Successors of Tabai'i).
- ❖ **Types of Ahadith according to the Number of Narrators:-**
  - \* **Mutawatir (الْمُتَوَاتِر):**- It is that narration which fulfills following four conditions:-
    - i). It is Narrated by a large no. of narrators.
    - ii). No. of narrators is large in every Level (*Tabaqah*).  
{Explanation of *Tabaqah*: - *Tabqah* (Era-Level) is a group of narrators hearing Ahadith from one or more than one teacher. *Hafiz Ibn Hajar* has mentioned 12 Levels of Narrators of Hadith in *Taqreeb at-Tahdheeb*. The chart of 12 levels will be *Inshallah* provided at the End.}
    - iii). Human reason and usage cannot possibly rule it out as false.
    - iv). Relates to human senses.It has two types:-
    - 1). **Mutawaatirul-lafzee - (الْمُتَوَاتِرُ اللَّفْظِيُّ):**- That Hadith whose wording and meaning both are *mutawaatir*
    - 2). **Mutawaatirul ma'nawee - (الْمُتَوَاتِرُ الْمَعْنَوِيُّ):**- That Hadith whose



meaning are *mutawaatir*

\* **Khabar Aahad (خَبْرُ الْآحَادِ)**: - the Hadith whose narrators are less than that of *Mutawatir* or In other words the Hadith which do not fulfill the four conditions of *Mutawatir* Hadith. It is mainly of three types:-

**i) Mashoor (مَشْهُور)**:- That which is narrated by three people or more at every level, but does not reach the condition of the *mutawaatir*.

{Note: - There is another type also which is called (الْمُسْتَفِيض) **Mustafeed**. There are three sayings about it:

a). That it is the same as “*Mashoor*”

b). It is more particular - both ends of its *isnad* must be equal,

c). It is more general than “*Mashoor*”.

ii) **Azeez - (الْعَزِيز)**:- Hadith with only two narrators. This no. of narrators can be in every *Tabaqah* or in any *Tabaqah*.

iii) **Ghareeb - (الْغَرِيب)**:- Hadith with only one narrator. This no. of narrators can be in every *Tabaqah* or in any *Tabaqah*. It is further classified into two more types:-

**1). Ghareeb-ul-Mutlaq (الْغَرِيبُ الْمَطْلُوق)**:- If the number of narrators is one in the root of narration (i.e narrating *Sahabi* is only one), then it is called *Ghareeb-ul-Mutalaq*.

**2). Ghareeb-un-nisbee (الْغَرِيبُ النَّسْبِي)**:- If the number of narrators is one somewhere else in the *Isnad* than the root of *Isnad*. I.e. if the number of *Sahabi* narrating is two or more than two and somewhere else in the *Isnad* there is only one narrator.

Note: Of the foregoing kinds, the *Mutawatir* Hadith gives you certainty or positive knowledge (*Ilmul-Yaqin*). The other kinds may be:-

**Maqbul (مَقْبُول)**:- That which is transmitted by truthful and accepted narrators. Its ruling is that it is obligatory to accept and act upon.

**Mardud (مَرْدُود)**:- that which is not transmitted by truthful or accepted narrators. Its ruling is that it is rejected and is not acted upon.

{Note:- Regarding the *Ahqam* and *Aqeedah Mardud* hadiths are rejected near all Scholars but there are two groups of scholars regarding whether

they can be accepted in *Targeeb wa Tarheeb* (encouragement for doing good or avoiding evil). One group accepts on some *Sharoot* (condition) and another group rejects (from them are *Imam Bukhari, Imam Muslim, etc.*). And this (second opinion) is most acceptable.}

### **Types of (مقبُول) Accepted Ahadith:**

- ❖ **Saheeh - (الصَّحِيح):-** A Hadith is said to be *Sahih* if it has following five conditions:-
  - 1). **إِتِّصَالُ السَّنَدِ**- That its *Isnad* is connected. That every one of its narrators heard it directly from the person he is narrating from, from the start of the *Isnad* to the end.
  - 2). **أَلْعَدَالَةُ**- That all of its narrators are 'adl (just); i.e. Muslim, Of age (*baaligh*), Sane ('*aaqil*), Not an open sinner (*faasiq*), and not having bad manners and habits.
  - 3). That all of its narrators are *daabit* (precise), which is of two kinds:
    - i). **ضَبْطُ الصَّدْرِ** (precision of the heart) - that he memorizes it correctly and transmits it as he heard it and that he understands it if he is reporting its meaning.
    - ii). **ضَبْطُ الْكِتَابِ**(precision of writing) - that he correctly writes it down, preserves it and makes sure that it is passed on correctly.
  - 4). **عَدَمُ الشُّذُوذِ** - That it is not *shaadh*.  
[Explanation of *Shaadh*: - *Shaadh* is when the reliable narrators contradicting those who are more reliable than him.]
  - 5). **عَدَمُ الْعِلَّةِ** - That it does not contain ('*illah*) hidden weakness.  
[Explanation Of *Illah*: - The '*illah* is a non-apparent factor which affects the authenticity of the Hadith, whilst the *Isnad* appears to be free from it, e.g. a hidden gap in the *Isnad*.]
- ❖ **Hasan li-dhaatihi (حَسَنٌ لِذَاتِهِ):-** That Hadith which fulfills all the conditions of the "saheeh" except that the precision (ضَبْط) of one or more of its narrators is of lesser standard or in other words it fulfills all of the conditions (1) to (5) except that condition (3) is met to a lesser degree,



therefore the *Isnad* falls from the standard of *saheeh* to that of being *hasan*.

❖ **Saheeh li-ghayrihi - (الصَّحِيحُ لغيره)**:- This is the Hadith which is *hasan* in itself but is narrated with another chain like it or stronger than it, which supports it and raises it to the level of *saheeh*.

{Note:- Saheeh li-ghayrihi is higher in rank than Hasan li-dhaatihi but lower in rank than Sahih li-dhaatihi}

❖ **Hasan li-ghayrihi - (الْحَسَنُ لغيره)**:- A weak Hadith whose weakness finishes due to strength of another *Isnad*.

{Note:- in the Usool ul Hadith books you will find this definition of Hasan li-ghayrihi:- *Hadith* having several chains of narrations, each chain being a little weak but the weakness offset by virtue of multiplicity of chain, and, hence, reaching the grade of *Hasan li-Ghairihi*. In short they say Weak + Weak + Weak...= Authentic. This *Usool* is not proven from *Muhaditheen* of Past, so according to my *Tahqeeq* (Analysis) this type of *Usool*, I,e Weak + Weak + Weak = Authentic, is weak itself and such narrations are also weak though how much are its *Isnad*. And this is what our *Sheikh* said.}

❖ **Grades of Authentic *Ahadith* (as they occur in *Hadith* books):**

1). **Mutafaqun A'ala**:- Hadith which is found both in *Sahih* of *Imam Bukhari* and *Sahih* of *Imam Muslim*. It is the highest grade of Hadith.

{Note:- *Sahih Bukhari* and *Sahih Muslim* are the two Authentic Books on which *Talfee bil Qawul* of *Ummah* is. I,e there is unanimous Agreement of Scholars on the Authenticity of the Hadiths (with full chain of narrations) present in these two books.}

2). **Afrad Bukhari**:- Hadith which is in *Sahih Bukhari* and is not in *Sahih Muslim*.

3). **Afrad Muslim**:- Hadith which is in *Sahih Muslim* but not in *Sahih Bukhari*.

4). **Sahih ala Shartihima**:- Hadith which is *Sahih* on the *Shoroot* (Conditions) laid by *Imam Bukhari* and *Imam Muslim* but not present in

any of them.

**5). Sahih ala Shartil Bukhari:** - Hadith which is *Sahih* on the conditions laid by *Imam Bukhari* only.

**6). Sahih ala Sharti Muslim:** - Hadith which is *Sahih* on the conditions laid by *Imam Muslim* only.

**7). Sahih ala Sharti Gairihima:** - *Hadith* that meets the conditions laid down by *Hadith* scholars other than *Imam Bukhari* and *Imam Muslim*.

❖ **Da'eef – (الضَّعِيفُ):-** That which does not fulfill the conditions of the *hasan* Hadith, due to the absence of one or more of its conditions.

❖ **Types of Mardud (Rejected) Ahadith due to Interrupted (Munqati') chain:-**

**1). Mu'allaq (الْمُعَلَّقُ):-** Hadith in which the Initial part of *Sanad* (Chain) or Whole *Sanad* (Chain) is deleted.

**2). Mursal – (الْمُرْسَلُ):-** Hadith which a *Tabi'I* directly narrates from Prophet (صلي الله عليه وسلم) without any intermediary.

{Note:- **Mursal us Sahaba** is that narration which is narrated by a small *Sahabi* from Prophet (صلي الله عليه وسلم) without any intermediary and this type of narration is accepted while as *Mursal* of *Tabi'i* is not accepted. Some people attribute to *Imam Malik*, *Imam Abu Hanifa* and *Imam Ahmad* that they accepted even *Mursal* of *Tabi'i* but there aren't any authentic chains of these statements. The final ruling on *Mursal* of *tabi'i* is that it is not accepted whether the *tabi'I* is *Kibar* or *Sigaar*.}

**3). Mu'dal (الْمُعْضَلُ):-** *Hadith* in which two or more consecutive narrators are deleted in the middle of the chain.

**4). Munqati' – (الْمُنْقَطِعُ):-** *Hadith* in which one or more **than** one narrator has been deleted at random from the middle of the chain of narration.

**5). Mudallis – (الْمُدَلِّسُ):-** Hadith in which a narrator hides its defect and tries to make it appear to be sound.

There Important types of Tadlees (التَّدْلِيسُ):-

i). **Tadleesul isnaad – (تَدْلِيسُ الْإِسْنَادِ):-** This is an *isnad* where a narrator in it reports from his *Shaykh* (whom he met) or from his contemporary

(whom he did not meet) what he did not hear from them, using certain words that give the impression that the narrator heard directly from either one of them.

ii). **Tadleesut-taswiyah** - (تَدْلِيْسُ التَّسْوِيَةِ):- This is an *isnad* where there is a weak narrator in between 2 trustworthy narrators (i.e. a weak narrator transmits from a reliable narrator and then another reliable narrator transmits from the weak narrator). So the narrator of this *isnad* omits the intermediate weak narrator, leaving the *isnad* apparently consisting of reliable narrators. This is in reality a type of *tadleesul isnaad*.

iii). **Tadleesush-shuyookh** - (تَدْلِيْسُ الشُّيُوكْ):- Narration in which a narrator narrates a Hadith which he heard from his *shaykh*, and gives his *shaykh* a name, *kunyah* or title which he is not normally known by, in order to disguise his identity.

{Note: - A Hadith which is narrated by a *Mudallis* is completely rejected except in certain cases;

a). the narrator who is *Mudallis* must be known to be trustworthy and reliable. Furthermore, he must state that he heard the Hadith directly from his *Shaykh*.

b). A trustworthy and reliable *Mudallis* narrates the Hadith, it is written in the books *Sahih al-Bukhari* and *Sahih Muslim*. And there is *Ijma* (Consensus/Agreement) that the Hadith is *Sahih*.}

**6). Mursalul khafee** - (الْمُرْسَلُ الْخَفِيُّ):- A *Hadith* in which the narrator narrates from a contemporary whom he could not have possibly heard from or seen, there being no proof of both having met each other.

#### ❖ **Types of Rejected Ahadith, according to lack of integrity of narrators:-**

**1). Mawdoo'**- (الْمَوْضُوع):- This is a narration where the narrator falsely attributes it to the Messenger of Allaah ('*Alahyi sallatu wa salam*) as been his words i.e. intentionally lying upon The Prophet of Allaah (صلي الله عليه وسلم).

{Note:- *Imaam Adh-Dhahabee* (d.748H) *Rahimahullaah* defines *mawdoo'* (fabricated/forged) as the term applied to a Hadith, the *matn* (text) of which goes against the established norms of the Prophet (صلي الله عليه وسلم)'s sayings, or its *Isnad* (chain of narrators) includes a liar. (*Al-Muqizah* pg.36)}

**Its level:** It is the worst and most evil of all the weak *Ahadith*.

**The ruling regarding its narration:** Scholars have agreed that it is not permissible to narrate it except to explain that it is fabricated.

**Examples:-**

- a). Narrated Jabir ibn 'Abdullaah (رضي الله تعالى عنه): The Prophet (صلي الله عليه وسلم): "My Companions are like stars; whichever of them you follow, you will be rightly-guided."
- b). Narrated 'Abdullaah ibn Abbas (رضي الله تعالى عنه): The Messenger of Allaah (صلي الله عليه وسلم) said: "Angel Jibreel came to me and said: 'Were it not for you, the world would not have been created.'"
- c). All the ahadeeth concerning the visitation of the Prophet (صلي الله عليه وسلم)'s grave.
- d). All the ahadeeth regarding the excellence of the month of Rajab.
- e) All the Ahadith stating that Khidr ('Alayhis-Salam) is still alive and that he attended The Prophet (صلي الله عليه وسلم)'s janazah (funeral).

And many more.

Names of Some Forgers or Fabricators:-

- \* Muhammad ibn Sa'eed al-Masloob
- \* Abdul-Kareem ibn Abee Awjaa, he was ordered to death by the Ameer of Basra, Muhammad bin Sulayman bin 'Alee. Ibn Abee Awjaa said at the very moment when he was put to death: ***'By Allaah! I have fabricated 4,000 ahadeeth, prohibiting what is halal (lawful) and permitting that which is Haram (forbidden).***
- \* Giyaath ibn Ibraaheem an-Nakh'ee al-Kufi
- \* Muqaatil ibn Sulayman and many more.

**2). Matrook - (الْمَتْرُوكُ):-** That in whose *Isnad* is someone accused of

lying.

### **Reasons for accusing a narrator of lying:**

i). That the Hadith is only reported through him, and it contradicts established principles.

ii) That he is known to lie in his everyday speech.

### **3). Rawayat ul Mubtadi (رواية المبتدع):-** Is of two types:

i). *bid'ah mukaffarah* - **بِدْعَةٌ مُكْفَرَةٌ**: That which amounts to *kufir* and takes a person out of Islam.

ii). *bid'ah mufassaqa* - **بِدْعَةٌ مَفْسُقَةٌ**: -That which makes a person a *faasiq* but not a *kaafir*.

If the narration is from first one then it is rejected. If it is from second one then it is accepted under two conditions:

a). That he is not a caller to his innovation, and

b). That what he narrates does not support his innovation.

### **4). Rawayat ul Fasiq (رواية الفاسق):-** A *Hadith* narrated by one committing major sins, but short of disbelief.

#### **❖ Types of Rejected Ahadith according to inaccuracy of narrator:-**

**1). Musahaf - (المُصَحَّف):-** A Hadith containing a word that looks right apparently but is actually mispronounced or misread due to misspelling or misplaced diacritical marks.

Its types - It has three classifications:

i). Where it occurs:

a) *Tas-heef in the isnaad*

b) *Tas-heef in the matan*

ii). Its cause:

a) *Tas-heeful basar* (due to the eye), i.e. due to a misreading.

b). *Tas-heefus-sam'* (due to the hearing), i.e. due to mishearing.

iii). Whether in the meaning or the wording:

a). *Tas-heef in the wording* (lafzee).

b). *Tas-heef in the meaning* (ma'nawee).

**2). Maqloob - (المَقْلُوب):-** A Hadith containing words put before or after

their proper place by the narrator forgetfully or containing the name of a narrator in place of another.

**3). Mudraj – (الْمُدْرَج):-** A *Hadith* containing in part, intentionally or unintentionally, a narrator's own word/words that look like a part of the text of the *Hadith* itself.

**4) al-Mazeed fee muttasilil asaaneed- (الْمَزِيدُ فِي مُتَّصِلِ الْأَسَانِيدِ):-** Narration so named when two narrators, one trustworthy and another more trustworthy, transmit a tradition, the former adding one more sub narrator to the chain.

**5). Shaadhdh – (الشَّاذِ):-** That which is reported by a reliable narrator in contradiction to someone more reliable. It can occur in *Sanad* or in *Matn*.

{Explanation: - When a Trustworthy narrator contradicts another narrator more trustworthy than him or contradicts a group of trustworthy narrators like him.}

Its opposite is *Mahfuz* (الْمَحْفُوظ)

**6). Munkar – (الْمُنْكَر):-** Hadith Narrated by a weak Narrator in contradiction to the Hadith narrated by Trustworthy narrator. Its opposite is *Ma'roof* – (الْمَعْرُوف)

**7). Sayy-ul-hifz – (سَوْءُ الْحِفْظ):-** A *Hadith* narrated by one born with a poor memory.

**8). Riwiya Kathirul-Ghafilah:-** Term applied to Hadith narrated by one who is very lax and negligent or commits errors very often.

**9). Riwiya Fihishul-Ghalat(فَحْشُ الْعَلْط):-** Hadith narrated by one who commits monstrous errors.

**10). Riwayatul-Mukhtalit:-** Hadith narrated by one who lost memory through senility, dotage or accident or whose written narrations were lost.

**11). Mudtarib – (الْمُضْطَرِب):-** *Hadith*, the chain or text of which contains conflicting things impossible to be resolved.

{The reason for its weakness:- This is because it shows that its narrators



have not been precise in what they are narrating.}

**12). Mu'allal – (المُعَلَّل):-** A Hadith which is apparently authentic, but has a hidden error affecting its authenticity.

❖ **Types Rejected Ahadith due to narrator being Unknown:-**

**1). Majhoolul 'ayn – (مَجْهُوْلُ الْعَيْن):-** The *Hadith* of a narrator who is quite unknown, there being no comment about him by a *Hadith* scholar and no knowledge as to whether he was trustworthy or weak and there being only one sub-narrator narrating from him. Such a narrator is called Unknown.

**2). Majhoolul haal – (مَجْهُوْلُ الْحَال):-** *Hadith* of a unknown narrator there being no comment about him by a *Hadith* scholar and no knowledge as to whether he was trustworthy or Weak and there being only two sub narrators reporting from him. Such a person is called Unknown (مَجْهُوْل). He is also called *Mastur* (المَسْتُور).

**3). Mubham – (الْمُبْهَم):-** That containing a narrator whose name is not stated.

❖ **Some Additional Terms:-**

**1). I'tibaar – (الإِغْتِبَار):-** Gathering the chains of narration of a hadeeth reported by a narrator to see if others also report it or not.

**2). Shahid (شَاهِد):-** The hadeeth whose narrators also narrate that which the original narrator in question reports in wording and meaning or only in meaning, but from a different Companion.

**3). Mutaabi' – (الْمُتَابِع):-** The hadeeth whose narrators also narrate that which the original narrator in question reports in wording and meaning, being reported from the same Companion.

**4). Ziyadat us Thiqa (زِيَادَةُ الثَّقَةِ):-** That which some reliable narrators report in addition to what other reliable narrators narrate from a certain Hadith. (Not going against what other Thiqa narrate.)

**5). Rawayat e Aaba' un Abna' (رَوَايَةُ الْآبَاءِ عَنِ الْإِبْنَاءِ):-** - When Father narrates from Son.

**6). Rawayat e Abna' un Aaba' (رَوَايَةُ الْإِبْنَاءِ عَنِ الْآبَاءِ):-** When Son narrates

from father.

**7). Rawayet e Akabir un Asaghir (رواية الاكابر عن الاصاغر):** - When elder narrates from young.

**8). Rawayet e Mudabaj (رواية المدبج):** - When two persons of same age narrate from each other. [i.e. One person narrates from another person of same age.]

**9). As Sabiq Wal Lahiq [السابق واللاحق]:** - When two narrators are students of a same *shaikh*, but there is a big difference between the death of two, then the first is known as *As-Sabiq* and second is known as *Al-Lahiq*.

**10). Al Muhmil (المهمل):** - that narration in which a narrator narrates from two persons and it becomes difficult to distinguish between the two because their names are same or their fathers names are even same.

**11). Al Mutafaq wal Muftaraq (المتفق والمفترق):** - by this it is meant some narrators have same name and same fathers name even some narrators have same grandfathers name but they are different personalities. It gives lots of benefits discussing them here will make it large.

والحمد لله رب العالمين واصلاة والسلام على رسوله الامين